

# Religious Intelligencer

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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NO. 39

NEW-HAVEN, FEBRUARY 13, 1836.

VOL. XX

## RELIGIOUS INTELLIGENCER.

**TERMS.**—The Work is issued every Saturday in both the pamphlet and news-paper forms. The pamphlet form is paged and folded for binding; making sixteen large octavo pages, or 832 pages in a year, with an index at the close: and as hitherto, it is exclusively religious. It is suited to the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who, while they have other papers of secular intelligence, wish for one exclusively religious for sabbath reading. The news-paper form contains one page of additional space which will be filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

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## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, FEBRUARY 6, 1836.

### THE WEST.

So much has for several years past been said of the West;—of the controlling influence the West will soon have in our country;—and of the importance and the necessity of effort—of immediate, vigorous, and persevering effort to give a right turn to the forming character of the West,—that the subject has become trite; and to those who are affected more by the novelty than by the merits of the subject, there is danger of its losing its interest. But though the subject has no longer the charm of novelty, it is notwithstanding continually increasing in interest. In this very generation, a question is to be decided of greater consequence to our country and the world, than will probably ever occur for the decision of any future generation. Every man, woman and child in our land, is throwing the weight of his in-

fluence, be it greater or less, into one side or the other of the scale. There are responsibilities resting upon us, of this age and nation, which are most fearful. If we meet them in the fear of God and discharge them in the strength he will give us, future generations will rise up and call us blessed.

Although the subject is thus important, it is from no design of ours that it has, for these few weeks, held so prominent a place in our columns. We attended divine service the evening when Mr. Parsons lectured on the subject of common schools at the West, without even suspecting what was to be the subject of discourse, or who was to officiate. We soon judged, however, that his statement of facts would interest and profit those of our readers who had not an opportunity of hearing them; and the notes then taken were the substance of our article on the subject. We admitted the reply of "An Indianian" because it was drawn up respectfully, and because he professed to believe that injustice had been done to a section of the country of which he is an interested citizen. We think our readers will be satisfied by the rejoinder of "A Friend to the West," and from other sources, that wise and liberal as may be the provisions which were made by the framers of the Constitutions of the infant states in the West, for diffusing the blessings of common education among their growing population, still a great proportion of the children of those states are advancing to manhood without an elementary education; and that no effectual measures are in progress to bring about a speedy change for the better. Nor do we believe with "Inquirer," (whose article we admitted out of respect to the writer, when our judgment was that we ought to suppress it,) that an elementary education is of so little importance to our country, even in a political view, that we need feel no solicitude about it. While we would not exalt education above that which is so much its superior—correct religious principle—still we would give it a very important place, and account it indispensable to the perpetuity of a government like ours. "Lancaster" has effectually shown this; and his statistics show that ignorance and vice have a near affinity.

It is gratifying to the friends of learning and religion, —to those who depend on them, under God, to perpetuate our free institutions, and to save our country,—that so much is being done, and that any thing is projected which promises to do still more to enlighten and reform our extending population. Among such means, we regard the establishment of such institutions as that in

whose behalf Mr. Parsons is pleading;—seminaries to qualify persons for the business of elementary instruction. Let the Common School Association go on with all the means within their reach; they will do important service to the country.

Still more important, because more self-denying and benevolent, as well as of more extensive operation, is the system of Sabbath School instruction. Intelligent and benevolent men at the West assure us, that upon this system their hopes are mainly placed, for the intellectual and moral improvement of that section of our country;—that any other plans now in operation, though they are important, and are to be pushed to their limits, are altogether too tardy in their movements to accomplish what must be done for the present generation, if we would transmit to the next, the beloved institutions we inherit from our fathers. We rejoice that the Board of Directors of that society feel their responsibility, and are acting under a sense of it; and are determined upon entering into the opening made for them. In our last we gave a brief notice, from their excellent Journal, of their plan of operations; and will hereafter find room for a more detailed account of their plans and operations. Let them go forward to the doing of what they are persuaded God would have them do; and if they want a contribution of a hundred thousand from the churches, let them make the churches understand that they need it, and let them trust in the promises of God, with whom is the wealth of the churches, that every needful aid will be given them. If they want a thousand laborers of both sexes, in addition to those now in the field, to sustain their operations, let them show the churches that they need them; and if our sins have not already transcended the limit of the Divine forbearance, and the decree have not already gone out against us, as a people forsaken of God; the Divine Spirit will move over the churches, and a thousand voices will be heard through all her borders, cheerfully responding to the call, Here are we, send us.—Yes, brethren, the churches have given to you the trust of directing in this department of labor. From the position where they have placed you, you have the best means of judging what ought to be done: and if you are persuaded that the Providence of God points to great efforts, and self-denials—an hundred fold greater than have yet been made—let the churches know it, nor suspect that they will be heedless to your call and recreant to their Master.

We ought to say, before leaving the subject, it has been suggested to us that a paragraph in our notes of Mr. Parson's lecture, may be so understood as to disparage the labors of S. School efforts at the West—we allude to the remark where he speaks of the failure of S. Schools from the want of competent teachers. We regret if any such impression has been made by that remark, and if we had suspected any such effect we would not have inserted it. We are persuaded that Mr. P. did not intend it. He was speaking of the evils of a want of common education; and among others he mentioned the difficulty of sustaining S. Schools for the want of competent teachers; that in many cases these schools languished, and in some instances were entirely given up on this account. This evil is not uncommon in New England. It is probably more prevalent at the West.

But we had never dreamed that it could be thought a disparagement to the system of S. Schools, that, with many obstacles in the way, it has not accomplished all that it would have done under the most favorable circumstances. Besides, in most cases where there has been a failure of sustaining a school, it has not been a failure to do good—*great good*—INCALCULABLE GOOD. A gentleman in Indiana says of the A. S. S. Union, their labors have been quite as successful as they could have anticipated, if in the outset they had calculated their results by the parable of the sower. It may even be questioned, he observes, whether one donation of books has been made, (however injudiciously,) which has not already improved public morals, three-fold the amount of the donation.

We subjoin, as pertinent to the subject, the following from a published speech of Rev. J. S. Peck, of the Baptist denomination in Illinois, who has long been interested in the S. S. operations in the West.

But have not Sunday-schools been formed by agents of the Union, and then failed? Yes, doubtless; at least partially. And so there have been partial failures in planting corn and sowing wheat upon the rich prairies of Illinois. But this has not lessened the operations of husbandry. The land is still ploughed and sown. And I have never seen a crop of corn or wheat grow on the rich soil without previous cultivation and sowing seed. I deny that there have been entire failures. Even when an agent has spent three or four days in a week to get up a school, and left a library of books, five dollars of which have been a donation of books from this Union, and in three or four Sabbaths the school has ceased, and the books have been diverted from their legitimate object and distributed amongst the families in the settlement, as I know has been the case in a few instances, there has not been an entire failure. I firmly believe that more good has been done to that settlement in such a case, than the expense. Out of about five hundred schools formed in Illinois, about one hundred and twenty-five have been dropped from the table of the reports of that Union as having been discontinued. But how have they failed? I know of instances in which, from the extension of settlements, and an increase of population, an old school has stopped—entirely failed—and two or three new ones have been formed; one a little further up the creek; another across the prairie, and perhaps a third further down the settlement: the old school has been broken up into fragments; and, what might seem to be contrary to philosophy, has proved true in fact—each part is larger than the whole. Such failures have occurred, and I hope they will occur often.

I have often had occasion to observe that a warm, blundering man does more for the world than a frigid wise man. A man who gets into the habit of inquiring about proprieties, and occasions, and expediencies, often spends his life without doing any thing to the purpose. The state of the world is such, and so much depends on action, that every thing seems to say loudly to every man, "Do something"—"Do it"—"Do it."

Cecil.

#### FREE COLORED PEOPLE AT THE NORTH.

The remark is frequently made in the discussions respecting slavery, that the condition of the southern slaves is preferable to that of the free blacks at the north. There seem to be many who suppose that the condition of the slave is, at least, not worse than that of our own colored community. This is a mistake. And as it is always desirable to rectify or

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ror and ascertain truth, we will endeavor to show what is the real condition of the northern colored man, compared with that of his brethren who are in slavery.

1. No man at the north, is allowed to deprive colored parents of their children. The dwelling of the black man is protected by the same laws which protect the dwelling of the white man. The colored mother, as well as the white mother, feels that her children are her own; they cannot be taken from her, and she regards this as one of the most signal blessings which freedom can confer. And when she hears that the children of the slave mother are not her own, but the property of her master, and are as much an article of merchandize, when he wishes to dispose of them, as are his calves and his pigs, she feels that she would rather die than exchange conditions with the slave. It is no small privilege for parents to feel that their children cannot be taken from them. This security every northern colored parent feels, except those who are so unfortunate as to be in the vicinity of the slave-holding States. Their children are indeed frequently kidnapped and sold into bondage.

A gentleman was a short time ago crossing the Potomac in a ferry-boat, and saw a man in one part of the boat on horseback, and in another part, a little negro boy, about ten years old, crying very bitterly.

"What is the matter, my boy?" said the gentleman. "Master has sold me," the boy replied, in a voice hardly articulate through the violence of his sob, "to that gentleman on horseback, who is carrying me to the south, and I shall never see my mother and brothers and sisters any more."

Thousands of similar cases are annually occurring at the south. The northern colored man has no such woes to fear. He is a free man in his own quiet dwelling, and the children who play at his door, or gather around his evening fire, are under the protection of the same laws which give peace and security to his white neighbor's dwelling.

2. The northern colored man is secure in his marriage relationship. The husband and the wife are free in their choice in the formation of this union. The matrimonial rites are as legally performed and as sacredly binding in the case of the colored population, as in that of the white. No one can deprive the colored husband of his rights, or the colored wife of her protection. And she is by law as sacredly protected from insult in her person, as is the most accomplished lady in the land. No one can take the husband from the wife, or the wife from the husband. They go in and out of their own dwelling in freedom, year after year, with none to molest and none to make afraid. Not so with the slave. He holds his wife but by permission from his master, and when his master says the word, he must give his wife to another, and take another to himself. If his master mediate any wrong, no matter what it is, he must not remonstrate, and his wife must submit in silence. If the master desire to sell the husband or the wife, so as to separate them forever, there is no remedy. The ties of affection, be they ever so strong, must be rent. The affections of the slave are continually lacerated by these heart-rending separations. The free colored man at the north, secure in the affections and the virtue of his wife, and in the possession of his chil-

dren, feels that he would rather part with his life, than exchange situations with the slave. And who is there that does not sympathize with him in the feeling, that liberty has proved to him an inestimable blessing.

3. The northern free black feels that the virtue of his daughters is safe, and under the protection of law. A gentleman of our acquaintance was a short time since in New Orleans. He went to the slave market where a number of very pretty mulatto girls were for sale. "Do you wish to buy a wife," said the auctioneer, as he invited his attention to the personal charms of the girls thus offered to the licentiousness of the highest bidder. This traffic is continually going on, in the daughters of the slave. Many a pious girl at the south is now *entirely under the control* of the profligate white man. There is no arm of law which can rescue her. Her supplications fall heedless upon every ear but that of God. Such scenes are not witnessed in the northern cities. No one can enter the dwelling of the northern colored man, and lead out his daughters to the market. Their virtue is as precious in the eye of the law as the virtue of any lady in the Union. The free colored man of the north considers it an inestimable privilege that he can be the protector of his daughters, and unite them with their associates in lawful and honorable marriage. We have recently been informed of a case in which a pious female slave, about 18 years of age, a member of the Methodist church, was compelled to be the servant of her master's dissolute son, when he came home from his college vacations. She went to a Christian friend with her sorrows. But there was no remedy. A word of complaint would have been followed by the lash. From the very nature of slavery and human passion, this must be the case in thousands of instances. The free negro at the north has law, wholesome and efficient law, to protect his family from such fearful woes. And no young man at the north can bid defiance to these laws, without incurring the penalty of the dungeon and the gallows. Can any parent hesitate in deciding which situation is preferable, that of the northern colored man or the southern slave? The one has all the protection which the law under any circumstances can give. The other is almost entirely at the disposal of an irresponsible master. If the master is a good man, as is often the case, his will is some protection from these gross outrages. But many a good man has dissolute sons, and woe betide the female slave who thwarts the wishes of these sons. Law, stern, unyielding law, protects the free-man. Who then would be a slave?

4. No one can deprive the northern colored man of his wages. When he goes to his humble home on Saturday evening, he carries with him the earnings of the week. All the proceeds of his labor are his own. No man can deprive him of it. He puts, if he pleases, a carpet upon his floor, and curtains to his windows, and a sofa by his fireside. He goes freely to the book-store and purchases books for his children. He subscribes for the newspaper, and the publisher is very glad to add his name to the subscription list. If his daughters go out to service, they receive their regular wages; no one thinks of depriving them of their dues. And they do what they will with their own. The southern slave toils for life



without any remuneration. Every dollar he earns goes into the pocket of his master. The fruits of his toil do not adorn his own poor cabin, but are expended in giving splendor and luxury to his master's parlor. He can buy no books for his children. The money he earns is expended in educating his master's sons. He can purchase no ornaments for his daughters, all his hard-earned gains are spent in purchasing silks and jewelry for his master's daughters. His children are born to the same inheritance with himself, to years of unrelieved and unrequited toil. He and they die poor slaves in their comfortless cabin, after having added many thousands of dollars to the wealth of their wealthy master. Is the situation of the northern colored man as undesirable as that of the southern slave? Are there no blessings in freedom that the colored man should desire it?

5. No man can punish the northern colored man unless he has committed crime, and is found guilty by the same laws to which his white neighbor is amenable. No man at the north can strike a colored man without being liable to prosecution and punishment. The law is not a dead letter; it is in full and active force. The colored man is just as secure of protection as is the white. He is respected in our courts of justice, and his rights as strenuously defended as those of the most distinguished of our citizens. But the southern slave must go to the whipping post, whenever his master says the word. Guilty or not guilty, it makes no difference; he has no protection, no appeal. When his back is lacerated and bleeding under the lash, he must patiently submit; there is no law to which he can appeal; no one to protect him; no one to plead his cause. Who can conceive of a more deplorable condition, than to be thus outlawed from justice? Many masters desire to be just and merciful, and will not apply the driver's whip to the back of the slave, unless they think the occasion demands it. But there are also many masters who are unreasonable and passionate and cruel. The sound of the lash and the cry of the sufferers are daily heard from their plantations. Besides, the most merciful of masters must die, and their slaves pass into other hands, and they are as liable to pass into the hands of cruelty, as into those of mercy. Who then can hesitate in deciding which is the most desirable situation, that of the southern slave or that of the northern freeman?

6. There are no laws in the northern States to prevent the children of the colored man from being instructed. Though a Connecticut judge has pronounced our colored population to be no citizens, and though a Canterbury mob has torn down a school-house, which had been occupied for their instruction, the decision of the judge and the proceedings of the mob are generally considered as equally unconstitutional, and are held in equal abhorrence. Both parties have fixed upon themselves a stain of disgrace which can never be wiped away. Our northern legislatures generally encourage their hopes and animate their exertions for improvement. They think that wise legislation demands of them that ignorance should be removed from our States, and that knowledge should be extended as widely as possible. Our school committees are always well pleased when they find the colored children manifesting interest in improvement, and emulously pressing to the school.

It is true that in some places in New England a spirit of hostility to the intellectual improvement of the colored people has shown itself, but these cases have been few. In a vast majority of instances, the efforts of the colored people to cultivate their own minds, to educate their children, and thus improve their condition and prospects in life, are approved and aided by their white neighbors. Take for example the town of Worcester, with which we happen to be particularly acquainted. There the town, without a known dissenting voice, erected a building for their accommodation, provided them with an able teacher, and watched over the prosperity of the school, with as much interest and solicitude as over the schools in which their own children were instructed. The most distinguished men in the place, as clergymen, civilians, physicians, merchants, and mechanics, visited the school with hearty deeply interested in its prosperity. The colored man at the north is free to educate his children. The more highly he educates them the more they are respected. Most of our academies and colleges are open for his sons. A few years since I attended commencement at Bowdoin College. The man who was received with the most applause upon the stage, was a colored man. As soon as he appeared upon the stage he was loudly cheered, and when he left it, the house resounded with heartfelt applause.

It is not so with the son of the slave. He must not learn to read or write. He does it at the peril of the lash. The father must not instruct his children. If a mother is detected in teaching her little boy to read, she must go to the whipping post and suffer the penalty of her crime. All are sunk in one dead stagnant level of ignorance, and there is scarce a possibility for any one to emerge. These they must remain, parents and children, generation after generation, and neither saint nor sinner will open to them the leaves of a book, or guide their hands to move the pen. Nay more! If any one tries to emerge from this ignorance, the lash drives him back again to his state of darkness and gloom. And all the powers of the law, aided by a determined public sentiment, declare "you were born to ignorance, and ignorance must forever be your inheritance." Is it difficult to decide which of these two situations is preferable? Is the southern slave more enviable than the northern freeman? The condition of the northern colored man is almost infinitely superior to that of his southern brother. The one is a free man, the other is a slave; the one a man, the other a piece of property; the one the owner of himself, the other an animal belonging to his master. The northern colored man cannot be robbed of his children, or defrauded of his wife, or have his daughters torn from him, and led away to ignominy and shame. No one can deprive him of his wages, or punish him without law, or forbid him to instruct his children. The southern slave cannot call his children his own; they are articles of traffic in the market, with sheep and oxen. His wife must obey her master by day and by night, and may, at any time, be taken from her husband and sent away for sale. His daughters have no protection. Moral ruin is their inevitable inheritance. The earnings of his toilsome life belong not to him, but to his master. When caprice or

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passion gives the command, he must suffer at the whipping post and there is no redress. His children must inherit after him a life of hopeless ignorance and toil, and when he dies, he dies as he lived, a slave.

In contrasting the situation of the two, we are strongly reminded of the remark of the poor maniac in the insane hospital at Worcester. He was asked which situation he liked best, his present apartment, or the dungeon of the common jail from which he had been taken. He replied in voice and manner which showed his sincerity. "Oh! that was hell, but this is heaven." The situation both of the northern black and the southern slave, is melancholy in the extreme, but when we compare the one with the other, the difference is infinite.

We sympathize most sincerely with our Christian friends at the south, who are mourning over these evils to which two millions of their countrymen are exposed. Especially do we sympathize with them in this time of peril, when every word they utter, and every movement they make to promote the safe and sure emancipation of the slaves, is at the hazard of their lives. You only can alleviate and remove this evil, and slavery offers too many allurements to unprincipled men, to allow you effectually to move upon the subject, without being met with the most violent malice and rage. There are not a few at the north, who are praying for Christians and philanthropists at the south, that they may have wisdom and strength to stem the torrent which is now rolling over them, and that they may adopt and execute such plans as will securely and speedily restore to the slave his long-lost rights. Seldom have Christians been placed in a more responsible and trying situation than you are now. And while your brethren at the north grieve to see some renouncing the spirit of the gospel, they feel for and remember in secret and in social prayer those of you who are true to your Christian principles, even at the hazard of the spoiling of your goods, and the destruction of your lives. Many seek to obstruct your benevolent endeavors, by declaring that the condition of the free colored man at the north is worse than that of the slave. If this article shall tend to remove from the public mind that most erroneous impression, and from your path the obstacle which that impression must present, it will not have been written in vain.—*Rel. Magazine.*

Ask of the rolling spheres that fly

In the deep blue skies away,

Far as creation's boundary,

What sceptre ye obey?

And they shall sing in their loudest strain,—

Oh, on—we wear no tyrant's chain!

Ask of the jocund birds that wing

Their flight in every zone,

O'er tropic bowers where smiles the spring

In one unceasing blossoming:

Or arctic wastes where winter's form

Careers amid the darkling storm,

And spring is never known;—

Yea, ask the birds, whose vassals ye?

And the woods shall echo, We are free.

But ask not man if he be free

From slavery's caukering blight,

Unnumbered groans shall answer thee

Even in this age of light.—

Be silent thou, nor question him,

—Creation's saddest wreck.—

His chain is on his brother's limb,

His foot upon his neck.

Yet hush! whence is that solemn tone

That thrills the startled ear?

Is it a nation's pageant moan

Around some tyrant's bier?

Comes it from Europe's crimsoned coasts,

Where navies their might are opposing,

Or her blasted plains where Tartar hosts

With the Moslem are fearfully closing?

Oh no, it comes from our own loved home,

The land of the pilgrim sires,

Where freedom hath reared her proudest dome,

And kindled her living fires;

Yea, while their beacon glory lies

Like sunbeams o'er her plains,

A nation breathes its deepening sighs,

And clanks her awful chains!

To the Editor of the Religious Intelligencer.

LICENSE LAWS.—No. 6.

DEAR SIR,—At the close of my last, I mentioned, that some men say, "Repeal all laws with regard to the selling of ardent spirits to be used as a drink, and thus remove the sanction which the licensing system now affords to this traffic, and it will be easier than it now is to convince all men that it is wrong. It will become more and more odious, and the number who will continue to be engaged in it will be greatly lessened."

That the licensing of this immoral traffic is a great impediment to the Temperance Reformation, and tends strongly to shield the consciences of spirit-venders from the legitimate action of truth, I have no doubt. But this difficulty can be removed whenever the community wish to remove it, without the cessation of all legislation on this subject, simply by repealing the *licensing part* of the law, without repealing the *penal part* of it. All the evil arises from the *licensing part* of the law, not from the *penal part* of it. That may remain and be so modified, that, without licensing the sin, it shall only in the wisest and best manner defend the community from its mischiefs. Nor would such legislation be unprecedented, or different from what has been successfully adopted in other cases. At one time distillers thought that they could make more money by distilling ardent spirit through *lead* pipes, than through those that were made of good metal. But it was represented to the Legislature that the effect of such pipes was hurtful to the community; and they passed a law that no person should use them under penalty of one hundred pounds. As the thing was in itself *wrong*, they did not undertake to *license* it, but only to defend the community from its mischiefs, by prohibiting the practice under such penalty as they thought the public good required. As it is now known that the furnishing of ardent spirits to be used as a drink, though distilled in any sort of pipes, is vastly more injurious than *lead* pipes were ever supposed to be, why may they not, while they cease to *license* it in any form, undertake in like manner by wise and wholesome legislation, to defend the community from its evils. When they wished to prevent the destruction of *fish* by poison, and the consequent injury that would be done to the community, they did not *license* the business; nor did they trust merely to the force of public opinion to pre-

vent it. They did not sanction the furnishing to the fish of a *small quantity* of poison for the public good, and forbid the furnishing of a large quantity; nor did they make any distinction between furnishing it to those that were *greatly* poisoned, and those that were not poisoned at all. But they prohibited the furnishing of it to any, knowing that it was not needful for any; and that its effects would be hurtful. So when they wished to prevent at certain seasons the destruction of certain sorts of birds, they did not *license* the killing of them, but undertook to defend the community from the evil of such a thing by forbidding it.

And why may they not take a similar course when they would prevent the destruction of men by furnishing poison to them? They take this course with regard to *poisonous* bread; and why should they not take a similar course with regard to *poisonous* drink? The Colleges of Physicians and Surgeons in various cases and in various parts of the world, with multitudes of Medical practitioners, have often testified, and in the most decided manner, to its deleterious effects on human life. And why should the Legislature *license* the sale of it? or trust the destructive traffic to be regulated merely by public opinion, when they will not do this with regard to either *fishes* or *fowls*? Unless they should be themselves or their constituents in some measure poisoned, or should imagine that their interest might in some way be promoted by the practice being continued of poisoning others, we should not expect that they would do it.

Truly Yours, &c.

J. EDWARDS,

Cor. Sec. Am. Temp. Society.

For the Religious Intelligencer.

#### TEMPERANCE MEETING AT DURHAM, FEBRUARY 2.

The meeting was well attended considering the extreme severity of the weather. Delegates were present from half the towns in the District. Cheering accounts were given of the progress of temperance in several places, particularly Fair Haven, North Haven, and North Madison. One hundred new members have been obtained within three months in one place, *thirty-six* within three weeks, in another, and many important additions in another from among those who were formerly much opposed. In some places, which a few years since were proverbial for their intemperance, the Temperance Society now embraces one half the population. Several very interesting facts were stated, illustrating the blessings of temperance. Young men who once drank ardent spirits and spent all their wages, have by industry and temperance accumulated their hundreds in a short period, and now pronounce their blessings on those who first taught them the doctrine of *total abstinence*.

An address was delivered by a Layman whose name I did not learn. It was well received. It proved that men in the common walks of life can not only feel, but also act in the cause of temperance. The speaker remarked that he took a decided stand in favor of temperance in 1815, and 1836 found him yet more decided. Let the different parties in politics and sects in religion be filled with such men, and the cause of temperance will soon triumph.

The address was followed with remarks by Mr. Griggs. He laid down the position that ardent spirits must be the invention of Satan. In one sense, he said, God is the author of all things—even of the devil himself. But if any one held that God made the great Adversary what he now is, or many things which now ex-

ist, he could not agree with him. Satan formed his own wicked character, and is the author of many works in the world. And if the origin of any thing can be found in him, it must be that of ardent spirits; for, 1. Ardent spirits make men look like the Devil. 2. They make men act like the Devil. Allusion was here made to the appearance and conduct of those who were anciently possessed of the devil: They wandered about among the tombs, were sometimes fierce and frantic, and sometimes they *wallowed, foaming*. Effects so strikingly similar among some in these days, must be ascribed to the same cause—the agency of the devil. 3. Rum is the great enemy of the church of God, therefore it must be the invention of the Devil.

From this point Mr. G. passed to another, viz: The friends of temperance *feel better* than other men.

1. They feel better than those who sell rum—who destroy domestic happiness—fill the community with poverty, wretchedness, and crime, and people hell with drunkards.

2. They feel better than those who drink rum, knowing in their own hearts that their only reason is *they love it*.

3. The objections to temperance efforts prove that the friends of rum do not feel as well as the friends of temperance. (1.) Objection is made to preaching temperance on the Sabbath. By whom? The officers of the church? No. Those who attend prayer meetings and aid their minister much in promoting religion? No. All such approve and do not suspect the Sabbath is violated. But the Pharisees who do not *feel well*, cry out—No Gospel in that—we do not like to hear such things on the Sabbath. (2.) They object that the friends of temperance go too far. (3.) Sometimes that they do not go far enough. (4.) They bring in the Bible to oppose the friends of temperance. Why all this? Because they think any thing can be done by stopping short of total abstinence? Because they would join a Temperance Society if all intoxicating drinks were excluded? Is it because they think the Bible justifies drinking? No. It is simply because they do not *feel well*; the friends of temperance *feel better*.

These points were more fully illustrated and established than I have here described.

Then, said Mr. G., here is our hope. Men do not feel easy and satisfied while maintaining any alliance with rum. Were they at rest; then our cause would be at an end. But they are moved by truth. Let us then continue to hold it up before them till they shall find peace in embracing it.

The next District Meeting will be held in April, at Meriden. No appointment was made for March as it was understood the Annual County Meeting will be in that month.

DELEGATE.

For the Intelligencer.

#### THEOLOGY BY INDUCTION.

Much of the philosophy of former times, it is said, was little better than learned affectation. "The vouchers of it were not willing to own their ignorance, and place themselves on a level with the vulgar, and so they conjectured and theorized; but their hypotheses could not abide the test. Of late years a wiser course, recommended by Bacon, has been pursued, and people have been taught to found science upon fact, to reason from *induction*, and to take nothing for truth without trial."

Now this is what we wish with regard to metaphysical theology. Why cannot this be tried by induction?

For example—the subject of the *will*. "The mind," it is said, "never chooses without motives." In other words, the mind never has chosen without motives, and never will. If so, we inquire, where is the proof that the mind has *power*—that it can choose without motives?

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Reason asks for evidence, not hypothesis. It says, also, that effects cannot be produced without causes.

The argument is briefly this:—

"Every effect must have some exciting cause." The mind is not moved without something to move it. It cannot be moved morally without motives.

#### MR. FINNEY'S LECTURES ON CHRISTIAN DUTY. LECTURE VI.

*Abridged from the Evangelist.*

TEXT.—"Who is on the Lord's side?"—EXODUS  
xxxii. 26.

Last Friday evening, you will remember, that in discoursing from this text, I mentioned three classes of professors of religion; those who truly love God and man, those who are actuated solely by self-love in their religious duties, and those who are actuated only by a regard for public opinion. I also mentioned several characteristics of the first class, by which they may be known. This evening I intend to mention several characteristics of the second class,

#### THOSE PROFESSORS WHO ARE ACTUATED BY SELF-LOVE.

I design to show how their leading or main design in religion develops itself in their conduct. A man's character is as his supreme object is. And if you can learn by his conduct what that leading object is, then you can know with certainty what his character is. And I suppose this may generally be known by us with great certainty, if we would candidly and thoroughly observe the conduct.

These three classes of professors agree in many things, and it would be impossible to discriminate between them by an observation of these things only. But there are certain things in which they differ, and by close observation the difference will be seen in their conduct, from which we infer a difference in their character. And those points in which they differ belong to the very fundamentals of religion.

I will now proceed to mention some of the characteristics of the second class; those who are actuated in religion by self-love, or in whom hope and fear are the main springs of all they do in religion.

1. They make religion a subordinate concern.

They consider religion as something that ought to come in by the by, and find a place among other things, as a sort of Sabbath day business, or something to be confined to the closet and the hour of family prayer and the Sabbath, and not as the grand business of life. They make a distinction between religious duty and business, and consider them as entirely separate concerns. Whereas, if they had right views of the matter, they would consider religion as the *only* business of life, and nothing else either lawful or worth pursuing, any further than as it promotes or subserves religion. If they had the right feeling, religion would characterize all that they do, and it would be manifest that every thing they do is an act of obedience to God, or an act of religion.

2. Their religious duties are performed as a task, and are not the result of the constraining love of God that burns within them.

Such an one does not delight in the exercise of religious affections, and as to communion with God, he knows nothing of it. He performs prayer as a task. He betakes himself to religious duties as sick persons take medicine, not because they love it, but because they hope to derive some benefit from it.

And here let me ask, Do you *enjoy* religious exercises, or do you perform them because you hope to receive benefit by it? Be honest, now, and answer this question, just according to the truth, and see where you stand.

3. They manifestly possess a legal spirit, and not a gospel spirit.

They have an eye to the commands of God, and yield obedience to his requirements, in performing religious duties, but do not engage in those things because they love them. There is just the difference between them, that there is between a convinced sinner and a true convert. The convinced sinner asks, "What *must* I do to be saved?" The true convert asks, "Lord, what *wilt* thou have me to do?" So this class of professors are constantly asking, "What *must* I do to get to heaven?" and not "What *can* I do to get other people there?" The principal object of such a professor of religion is not to save the world, but to save himself.

4. They are actuated by fear much more than by hope.

They perform their religious duties chiefly because they *dare* not omit them. They go to the communion, not because they love to meet Christ, or because they love to commune with their brethren, but because they dare not stay away. They perform their closet duties not because they enjoy communion with God, but because they dare not neglect them. They have the spirit of slaves, and go about the service of God, as slaves go about the service of their masters. They *go through* with about so many religious duties in a year, and that they call religion!

5. Their religion is not only produced by the fear of disgrace or the fear of hell, but it is *mostly* of a *negative* character.

They satisfy themselves, mostly, with doing nothing that is very bad. Having no spiritual views, they regard the law of God chiefly as a system of prohibitions, just to guard men from certain sins, and not as a system of beneficence fulfilled by love. And so, if they are moral in their conduct, and tolerably serious and decent in their general deportment, and perform the required amount of religious exercises, this satisfies them. The most you can say of them is, that they are not very bad. They seem to think little or nothing of being useful to the cause of Christ, so long as they cannot be convicted of any positive transgression.

6. This class of persons are more or less strict in religious duties, according to the light they have and the sharpness with which conscience pursues them.

Where they have enlightened minds and tender consciences, you often find them the most rigid of all professors. They tithe even to mint and annise. They are stiff even to morosenes. They are perfect pharisees, and carry every thing to the greatest extremes, so far as outward strictness is concerned.

7. They are more or less miserable in proportion to the tenderness of their conscience.

With all their strictness, they cannot but be sensible that they are great sinners, after all; and having no just sense of gospel justification, this leaves them very unhappy.—And the more enlightened and tender their conscience, the more they are unhappy. Perhaps some of you are such, and you never knew what it was to feel justified before God, through the

blood of Jesus Christ, and you know nothing what it is to feel that Jesus Christ has accepted and owned you as his. You never felt in your minds what that is which is spoken of in this text, "There is now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit."

9. This class of persons are encouraged and cheered by reading the accounts of ancient saints who fell into great sins.

Instead of feeling humbled and distressed, and feeling that such conduct is so contrary to all religion that they could hardly believe they were saints if it had not been found in the Bible, and that they could not believe at all that persons who should do such things under the light of the Christian dispensation, could be saints, they feel gratified and strengthened and their hopes confirmed by all these things. I once knew a man, an elder too, brought before the session of a church for the crime of adultery, and he actually excused himself by this plea. He did not know, he said, why he should be expected to be better than David, the man after God's own heart.

10. They are always much better pleased, by how much the lower the standard of piety is held out from the pulpit.

If the minister adopts a low standard, and is ready charitably to hope that almost every body is a Christian, they are pleased, and it is easy to see why they wish such an exhibition of Christianity. It subserves their main design. It helps them to maintain what they call a "comfortable hope," notwithstanding they do so little for God.

11. They are fond of having *comfortable* doctrines preached.

Such persons are apt to be fond of having the doctrine of saints' perseverance much dwelt on, and the doctrine of election. Often, they want nothing else but what they call the doctrines of grace. And if they can be preached in such an abstract way, as to afford them comfort without galling their consciences too much, then they are fed.

12. They love to have their minister preach sermons to feed Christians.

Their main object is not to save sinners, but to be saved themselves, and therefore they always choose a minister, not for his ability in preaching for the conversion of sinners, but for his talents in feeding the church.

13. They lay great stress on having a *comfortable* hope.

You will hear them talking very solemnly about the importance of having a comfortable hope. If they can only enjoy their minds, they show very little solicitude whether any body else around them is saved or not.

Right over against this, you will find the true friends of God and man are thinking mainly of something else.—They are trying to pull sinners out of the fire, and do not spend all their energy in sustaining a comfortable hope for themselves.

In their prayers, you will find the class I am now speaking of are praying mainly that their evidences may be brightened, and that they may feel assured that they are going to heaven, and know that they are accepted of God.

14. They live very much on their own frames of mind.

If at any time they have some high-wrought feelings of a religious nature, they dwell on them, and make them last a great while. One such season of excitement will last as long as they can distinctly call it up to remembrance. No matter if they are not doing any thing *now*, and are conscious they have no exercises of love to God now, they recollect the time when they had such and such feelings, and that answers to keep alive their hopes. If there has been a revival, and they mingled in its scenes until their imagination has been wrought up so that they could weep and pray and exhort with feeling, during the revival, that will last them a long time, and they will have a comfortable hope for years on the strength of it. Although, after the revival is over, they do nothing to promote religion, and their hearts are as hard as adamant, they have a very comfortable hope all the while, patiently waiting for a revival to come and give them another move.

Are any of you propping yourselves up by your past frames and feelings, leaning on evidences, not from what you are *now* doing, but something that you felt last year, or years ago? Let me tell you, that if you are thus living on past experience, you will find it will fail when you come to need it.

15. They pray almost exclusively for themselves.

If you could listen at the door of their closets, you would hear eight-tenths of all their petitions going up for themselves. It shows how they value their own salvation in comparison with the salvation of others. It is as eight to two. And if they pray in meetings, very often it will be just the same, and you would not suppose, from their prayers, that they knew there was a sinner on earth traveling the road to hell.

16. Such persons pray to be fitted for death much more than they pray to be fitted to live a useful life.

They are more anxious to be prepared to die, than to be prepared to save sinners around them. If they ask for the Spirit of God, they want it to prepare them to die, more than as the Psalmist prayed, "That I may teach transgressors thy way, and sinners shall be converted unto thee." One who made it his great absorbing object to do good and save sinners, would not be apt to think so much about when or where or how he shall die, as how he may do the most good while he lives. And as to his death, he leaves that all to God, and he is not afraid to leave it all with him.

17. They are more afraid of punishment than they are of sin.

Precisely over against this you will find the true friends of God and man, more afraid of sin than of punishment.—It is not the question with them, "If I do this shall I be punished?" or "If I do this will God forgive me?" But the question is that which Joseph asked, "How can I do this great wickedness, and sin against God?" There was the spirit of a child of God, afraid of sin more than punishment and so much afraid of sin that he had no thought of punishment.

18. They feel and manifest greater anxiety about being saved themselves, than if all the world was going to hell.

Such a professor, if his hope begins to fail, wants to have every body engaged, to pray for him, and make a great ado, and move all the church, when he never thinks of doing any thing for the sinners around him, who are certainly on the road to hell.

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19. They are more fond of receiving good than of doing good.

They have never entered into the spirit of Jesus Christ, when he said, "It is more blessed to give than to receive." A person actuated by true love to God and man, enjoys what he does to benefit others far more than they do who receive good at his hand. He is really benevolent, and it is a gratification to him to show kindness, because his heart is set upon it, and when he can do it, a holy joy is shed over his mind, and he enjoys it exquisitely.

The other class are more eager to receive than to impart. They want to receive instruction more than to impart it. They want to receive comfort, but are never ready to deny themselves to give the comforts of the gospel to others. How directly contrary this is to the diffusive spirit of the gospel, any one can see at a glance.

20. If this class of professors are led to pray for the conversion and salvation of others, you may observe that they are actuated by the same kind of considerations as they are when they pray for themselves.

They pray for sinners, not because they have such a sense of the evil of sin which sinners are committing, as because they have such a sense of the terrors of hell to which sinners are going. It is not because sinners dishonor God that they want them converted, but because they are in danger. If there was no danger, they would have no motive to pray either for themselves or others. The true friends of God and man feel compassion for sinners too, but they feel much more for the honor of God.

21. This class of professors I am speaking of are very apt to be distressed with doubts.

The great thing with them being the enjoyment of a comfortable hope, as soon as they begin to doubt, it is all over with them, and so they make a great ado with their doubts, and then they are not prepared to do any thing for religion because they have these doubts. I suppose a real Christian may have doubts. But they are much less apt to have them, by how much the more they are fully bent on saving sinners. It will be very hard work for Satan to get a church who are fully engaged in the work to be much troubled with doubts. Their attention is not on that, but on something else, and he cannot get the advantage over them.

22. They manifest great uneasiness at the increasing calls for self-denial to do good.

The good that is to be done does not enter into their thought, because they are all the while dwelling on what they have to give up. Their object never was to search out and banish from this world every thing that is dishonorable to God or injurious to man. They never entered upon religion with the determination to clear out every such thing from the earth, as far as they had the power, and as fast as they were convinced that it was injurious to themselves or others, in soul or body. And therefore they are distressed by the movements of those who are truly engaged to search out and clear away every evil.

These persons are annoyed by the continually increasing calls to give for missions, Bibles, tracts, and the like. The time was, when if a rich man gave \$25 a year to such things he was thought to be doing pretty well. But now there are so many calls

for subscriptions and contributions, that they are in torment all the time. "I don't like these contributions, I am opposed to having contributions taken up in the congregation, I think they do hurt." They feel specially sore at these agents. "I don't know about these beggars that are going about." They are obliged to keep giving all the time, in order to keep up their character or to have any hope, but they are much distressed about it, and don't know what the world is coming to, things are in such a strange pass.

As you raise the general standard of living in the church, this class of professors have to come up too, lest their hopes should be shaken. And the common standard of professors has been raised already so much, that I have no doubt it costs this class of persons four times as much religion now to keep up a hope, as it did twenty years ago. And what will become of them, if there are to be so many new movements and new measures and so much done to save the world? The Lord help them, for they are in great distress!

23. When they are called upon to exercise self-denial for the sake of doing good, instead of being a pleasant thing it gives them unmingled pain.

Such an one does not know any thing about enjoying self-denial. He cannot understand how self-denial is pleasant, or how any body can take pleasure in it, or have joy of heart in denying himself for the sake of doing good to others. That he thinks is a height in religion which he has not attained to. Yet the true friend of God and man, whose heart is fully set to do good, never enjoys any money he expends so well as that which he gives to promote Christ's kingdom. If he is really pious, he knows that is the best disposition he can make of his money.—Nay, he is sorry to be obliged to use money for any thing else, when there are so many opportunities to do good with it.

I want you to look at this. It is easy to see that if an individual has his heart very much set upon any thing, all the money he can save for that object is most pleasing to him, and the more he can save from other objects for this that his heart is set on, the better he is pleased. If an individual finds it hard for him to give money for religious objects, it is easy to see that his heart is not set on it. If it were, he would have given his money with joy. What would you think of a man who should set himself against giving money for the advancement of religion, and get up an excitement in the church about the missionary cause, and having so many calls for money, when he had never given five dollars? It would be absolute demonstration that his heart was not truly set on the cause of Christ.

24. This class of persons are not forward in promoting revivals.

This is not their great object. They always have to be dragged into the work. When a revival has begun, and gone on, and the excitement is great, then they come in and appear to be engaged in it. But you never see them taking the lead, or striking out ahead of the rest, and saying to the rest of the brethren, Come on, and let us do something for the Lord.

25. As a matter of fact, they do not convert sinners to God.

They may be instrumental of good, in various ways, and so may Satan be instrumental of good. But as a general thing, they do not pull sinners out of the

fire. And the reason is, that this is not their great object. How is it with you? Is there any one who will look to you as the instrument of his conversion? If you were truly engaged for this, you could not rest satisfied without doing it, and you would go about it so much in earnest and with such agonizing prayer that you would do it.

26. They do not manifest much distress when they behold sin.

The do not rebuke it. They love to mingle in scenes where sin is committed. They love to be where they can hear vain conversation, and even to join in it. They love worldly company and worldly books. Their spirit is worldly. Instead of hating even the garment spotted with the flesh, they love to hang around the confines of sin, as if they had complacency in it.

27. They take but very little interest in published accounts of revivals, missions, &c.

If any of the missions are tried severely, they neither know nor feel it. If missions prosper, they never know it, they take no interest in it. Very likely they do not take any religious paper whatever. Or if they do, when they sit down to read it, if they come to a revival, they pass it over, to read the secular news, or the controversy, or something else. The other class, the true friends of God and man, on the contrary, love to learn the progress of revivals. They love to read a religious paper, and when they take it up, the first thing they do is to run their eye over it to find where there are revivals, and there they feast their souls and give glory to God. And so with missions, their heart goes forth with the missionaries, and when they hear that the Lord has poured forth his Spirit on a mission, they feel a glow of holy joy thrill through them.

28. They do not aim at any thing higher than a legal, painful, negative religion.

The love of Christ does not constrain them to a constant warfare against sin, and a constant watch to do all the good in their power. But what they do is done only because they think they must. And they maintain a kind of piety that is formal, heartless, worthless.

29. They come reluctantly into all the special movements of the church for doing good.

30. They do not enjoy secret prayer.

They do not pray in their closets because they love to pray, but because they think it is their duty, and they dare not neglect it.

31. They do not enjoy the Bible.

They read it because it is their duty to read it, and it would not do to profess to be a Christian and not read the Bible, but in fact they find it a dry book.

32. They do not enjoy prayer meetings.

Slight excuses keep them away. They never go unless they find it necessary for the sake of keeping up appearances, or to maintain their hope. And when they do go, instead of having their souls melted and fired with love, they are cold, listless, dull, and glad when it is over.

33. They are very much put to it to understand what is meant by disinterestedness.

To serve God because they love him, and not for the sake of the reward, is what they do not understand.

34. Their thoughts are not anxiously fixed upon

the question, When shall the world be converted to God?

Their hearts are not agonized with such thoughts as this, O how long shall wickedness prevail? O, when shall this wretched world be rid of sin and death? O, when shall men cease to sin against God? They think much more of the question, When shall I die and go to heaven, and get rid of all my trials and cares?

But I find I am again obliged to omit the examination of the last class of professors till next Friday evening, when, with the leave of Providence, it will be attended to.

#### REMARKS.

1. I believe you will not think me extravagant, when I say that the religion I have described appears to be the religion of a very large mass in the church.

To say the least, it is greatly to be feared that a majority of professing Christians are of this description. To say this is neither uncharitable nor censorious.

2. This religion is radically defective.

There is nothing of true Christianity in it. It differs from Christianity as much as the Pharisees differed from Christ—as much as gospel religion differs from legal religion.

Now let me ask you, to which of these classes do you belong? Or are you in neither? It may be that because you are conscious you do not belong to the second class, you may think you belong to the first, when in fact you will find, when I come to describe the third class of professors, that that is your true character.

How important is it that you know for a certainty what is your true character—whether you are actuated in religion by true love to God and man, or whether you are religious only out of regard to yourself. Now is the time. Settle this, and then go to work for God.

#### For the Religious Intelligencer.

#### WHAT CAN BE DONE?

This inquiry is in the mouth of every one. All have some great leading object of pursuit, and their anxious cry is—What can be done to effect it? The Christians great object is, or rather should be, the glory of Christ in the salvation of the world. He should daily ask, What can be done to save the world?

My inquiry goes farther back. I have just returned from the Monthly Concert. It was a full meeting comparatively, and a very thin meeting comparatively. More were present than sometimes attend; but, probably, not more than one church member in ten was there to pray for the world, and learn what is doing and what can be done to save the whole world. Had it been a political caucus, how crowded we should have been. How many faces would have kindled with interest, which profess to reflect the glory of the Lord, but never seek communion with him in a meeting for prayer. Had it been an exhibition of some curiosities of nature or art, how many young avowed disciples of Jesus would have assembled to make a hearty offering of their time and money. But O, it was nothing but a prayer meeting, and therefore they did not come. The object for which they were invited was nothing but 600,000,000 of immortal souls famishing for the bread of life, and therefore they did not come. There was nothing to stand before the eye or fall on the ear with delight. The meeting was not to lay plans for a day of ease and sensual

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enjoyment, but to lift up our prayers to God and inquire what He would have us to do for the heathen. The business was so much a matter of faith that few were interested in it,—few attended to it.

How many ministers are this moment exclaiming with the prophet, O that my head were waters and mine eyes a fountain of tears, that I might weep day and night over the sins of my people. When will my church awake to the great business of life? When will they live unto the Lord? What can be done to bring them up to the full measure of their duty?

Reader, are you a professor of religion? Let me tell you what you can do to assuage the grief of your minister and please your divine Master.

1. Believe what the Bible says about the heathen. Dwel upon it till you realize the wretchedness of those who know not that Christ has died. Think again and again of the vast number that are without the Gospel.

2. Remember two commands of Christ. Hear him now sounding them in your own ears: *Go ye into all the world and preach the gospel to every creature: Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest.*

3. Remember there is a certain number of heathen whom you may be the instrument of saving, if you strive and pray. God knows how many they are, and He will hold you responsible for them. He knows how holy, how active, how prayerful you can be, and if any perish through your neglect their blood will be found in your skirts.

4. Consider the Monthly Concert was appointed to help you to do your duty to Christ and the world. Our Saviour's commands were given not only to ministers, but to every disciple. So the Concert is designed for every one—is appointed for you. Resolve, therefore, that you will never be absent from it again; Or,

5. If you stay away from the Concert next month, while your brethren and sisters are together praying for the world, reflect how you are obeying Christ's commandments. Note down on paper your efforts to evangelize the world,—your seasons of prayer for laborers to harvest the world. And when you next meet your Pastor, let him know that something can and something shall be done.

PASTOR.

For the Intelligencer.

#### CHRISTIAN UNION—No. 2.

*Circumstances which unnecessarily widen the distance between different denominations of Christians.*

Different denominations of Christians must of course entertain some opinions and usages different from those of each other. But those who are worthy of the name of Christian, agree in respect to items of faith and practice, which are far more important than those in respect to which they differ.

The difference between different denominations of Christians is often greater in appearance than it is in fact. Denominational disunion is greatly promoted through the influence of illiberal and intolerant individuals. Such persons are found in all denominations. They are often possessed of talents and influence, and even of undoubted piety. When all these endowments meet in the case of an intolerant individual, they form a most disastrous combination. The instances in which they do meet in this imperfect state of christian virtue, are by no means rare. The noblest intellectual endowments are no security against delusion and error. Piety itself is far from being immaculate or incorrupt in this world. It does not necessarily shield us from the influence of many vices. Bigotry and intolerance insinuate themselves into the mind, under the seductive garb of superior sanctity. They are often entertained as angels, while they bear the mark and exert the influence of demons.

2. Neglect to cultivate particular acquaintance with christians of different denominations from our own, is another means of promoting denominational discord; or at least of obstructing the exercise of that strong christian love, which might otherwise be attained. It is a general principle in regard to the exercise of love, that it lies within the field of our particular acquaintance. If our acquaintance is limited, our love cannot be extensive. The objects of it are necessarily restricted to those which are within the field of our knowledge.

It is not convenient for every one to cultivate that extensive acquaintance with christians of different denominations of which I am speaking. Perhaps it is not possible for all consistently to do it. None are to be censured for unavoidable ignorance on any subject, or for the consequences which flow from it.

But many, and indeed most christians have opportunities to cultivate acquaintance with christians out of their own particular church. Many are exceedingly negligent in respect to the improvement of these opportunities. This negligence is criminal and pernicious. The correction of it would go far to promote general confidence and affection between all the true churches of Christ. Were all done that duty requires in respect to cultivating an acquaintance with christians of different denominations, the fruits of such acquaintance would be abundant and abundantly salutary. The occasions for cultivating such acquaintance are generally found to be numerous in proportion to the disposition we have to improve them. A catholic christian spirit finds itself surrounded with them; and by the due improvement of them, is made more catholic.

3. Occasional and personal animosities have contributed much to obstruct the general exercise of brotherly love between different christian denominations. Personal offenses must needs come; but woe unto the persons by whom they come, and woe unto the world because of them. When they occur between members of the same particular church, they are generally either corrected by discipline, or else so modified by the circumstances of fraternal relationship between the parties, as not to result in any very obvious and permanent injury to the cause of christian fellowship in general. When they occur between professors of religion and non-professors, they frequently afford occasion for the exercise of a rancorous and revengeful spirit in the latter, not only towards the individual christians by whom they suppose themselves to have been injured; but towards the churches to which they belong; and towards professing christians generally. This spirit when once awakened in the breast of an individual, becomes diffusive. It is breathed and instilled by the parent into the children. It is diffused among associates and companions. It is propagated and perpetuated from generation to generation.

Perfectly similar are the operations and effects of personal animosities between Christians of different denominations. They do not spend their violence on the individuals concerned, and by whose supposed fault they were excited; but pass over in a sense to the whole denominations in whose ranks those individuals are found. Indignation an offending individual in a different denomination of Christians from our own, often produces manifest coldness of affection even in the mind of a christian brother towards the members of that denomination generally. It sometimes produces more than coldness, absolute hostility, and that of a most bitter and exterminating character. This coldness or even bitter hatred like that before adverted to in the case of the non-professor, is communicated from heart to heart, and continued from age to age. It is unconsciously indulged by the most sincere and enlightened friends of the Redeemer. It is unconsciously communicated and imperceptibly extended from mind to mind.



Could the whole amount of denominational hatred be analyzed, and each item traced to its source, we should probably be surprised to find how much of it has originated in this way. Nay, we should be surprised to find how much of this unreasonable hatred many of us have imbibed as the direct or indirect consequence of the merely personal and criminal animosities of others; animosities, too, which it fully laid open before us, would be found most deeply injurious and unreasonable in themselves considered.

A single case of personal animosity between Christians of different denominations may extend its deleterious influences very far for the destruction of denominational friendship, and may continue to operate very long. Its injurious effects will many of them continue even after the original cause has been removed and the offended persons reconciled; and that in spite of their most vigorous efforts to the contrary. AMBROSE.

Is it not wonderful that Christians, with such a religion, the only religion destined to universal empire over individuals, nations and rulers, should not have seen that that universal empire is impossible, except under a religion of peace? How is it that they do not see that nothing but love can create, nothing but love can perpetuate and preserve the bond of union which must, which can alone bind together all nations in one family? Shall this glorious work never be accomplished? Shall the kingdoms of the world never become the kingdoms of our Lord, and of his Christ? Then is the Christian religion a fable, an imposture. But the sure word of prophecy has said it shall be done. Not the power and the craft of man, and the malice and envy of all the hosts of evil spirits shall prevail against that sure word of prophecy. They shall not prevail, because the law of love, so little realized, so little practised, in all its beauty, faithfulness, universality and meekness, shall yet be the law of the Christian church. But the age of miracles is gone. Man must arise in faith, in hope and charity, to lay, broad and deep the foundations of the Universal Church, of the spiritual Universal Dominion. He can do it, under the blessing of God, if he will but realize that Christian love is stronger than all human power, more eloquent than all human passions, more resolute and persevering than selfishness and prejudice.

Pray heartily for the success of others, who perform the same service that thou art engaged in. And rejoice in whatsoever good is done by them, as in what is done by thyself, and own it before men.

There are only two things in which the false professors of all religions have agreed; to persecute all other sects, and to plunder their own.

#### DUTY OF IMMEDIATE REPENTANCE.

Every one who is old enough to commit sin, is old enough to repent. Children should think of this. They mistake when they suppose that they are too young to repent and love the Saviour. Are children too young to love and obey their parents?—When they disobey their parents, are they too young to be sorry for their conduct? Certainly not. Every child knows this. Every child who is old enough to disobey God, is old enough to repent. Many children when they think seriously upon their sins, mean to repent of them by and by; but they are not quite ready now.

The writer recollects, when he was a boy, that he often felt the importance of repenting of his sins. He was so impressed with this subject, at times, that he could not sleep nights. He would weep, and

feel very unhappy. Yet he was not willing to give up his vain pleasures. He recollects, very well, that a few days before an election day, (which used to come on the last Wednesday in May,) the importance of repenting was deeply impressed on his mind. He was almost resolved to seek religion by repentance. But then, he thought of the election and his vain pleasures. He did not know what to do. Finally, he promised himself that he would repent and love God after election had gone by.

It makes me tremble, my young friends, while I am writing, to think what I did. When the Spirit called me to repent, I put him off. How guilty was this! What wonder that he had not left me forever!

You may inquire, whether the writer did repent as he promised to do. The long wished for day came; he engaged in his amusements. He thought he enjoyed himself; but, when night came, he felt as if he had been laboring for nought. When he thought of his promise he felt unhappy. He was not inclined to do as he had promised, but sought to forget it.

I have related this, my young readers, that you may think how vain and wrong it is, that you should put off repentance. You may suppose that you can repent by and by, just as well as now. Suppose you could, (though this may not be,) you cannot have so much enjoyment in doing wrong, as you can in repenting of your sins and loving the Saviour. There is no lasting pleasure in doing wrong. Mark this: there is no lasting pleasure in doing wrong. Should you put off repentance until a certain time, when that time arrives (if it should arrive; for sometimes children die before the time arrives in which they mean to repent,) you may not then be ready. You will, most probably, be disposed to put off repentance still. This is the way that a great many destroy their souls. If you wish to be happy, never delay any duty which you know you ought to do. Ought you not, young reader, to repent of your sins now?

Mamma, said a child, my Sunday school teacher tells me that this world is only a place in which God lets us live a little while, that we may prepare for a better world. But mother, I do not see any body preparing. I see you preparing to go into the country—and aunt Eliza is preparing to come here. But I do not see any one preparing to go to heaven. If every body wants to go there, why don't they try to get ready?

#### LIBRARIES FOR SEAMEN AND BOATMEN.

At the last meeting of the Executive Committee of the American Tract Society, a letter was read from the American Seamen's Friend Society, recommending the establishment of a Library of the Society's volumes in the respective ships and steamboats on our maritime waters, and offering, should the volumes be furnished by this Society, to procure cases, and faithfully to superintend the location of the Libraries.

Also letters from the Sailor's and Boatmen's Friend Society, located at Buffalo, requesting a grant of volumes to the amount of "\$20,000, for the purpose of providing small Libraries for all the vessels, steamboats, and canal boats, throughout the lakes, canals, and rivers." Whereupon it was

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"RESOLVED, That this Committee attach great importance to the above proposals for supplying with religious reading the officers, crews, and passengers of vessels, steamboats and canal boats on the ocean and our internal waters; and that, as contributions shall be received, and the means of the Society will allow, the Committee will proceed to the work of supplying this numerous and interesting class of our population.

"RESOLVED, That this object be particularly commended to the liberality of merchants, and all connected with commerce on our maritime and internal waters."

In the letter above referred to, from Rev. J. GREENLEAF, Secretary of the American Seamen's Friend Society, he says—

"As a general remark, our seamen are very destitute of suitable religious reading, and though something is attempted to supply them in every port, yet the work will be very incomplete unless some systematic effort is put forth. Could each vessel that sails from our ports be furnished with a small library of your bound volumes, valued, perhaps, at from five to twenty dollars each, according to the number of the crew, properly secured in a small box or book-case, fastened up in some convenient place in the vessel for the use of the crew, and not to be taken from the ship, but worn out there, the most important benefits would probably result. There would be very little difficulty in effecting this at once in all the regular lines of packets, could the books be had. In transient vessels it might be attended with more difficulty.

"Now, probably, the question will arise, How much is wanted to effect this? I answer—there are now belonging to the port of New York the following regular lines of packets: viz. Liverpool, 20 ships; London, 11 do.; Havre, 15 do.; Kingston, (Jamaica,) 2 do.; Carthage, 3 brigs; Mexico, 3 ships; Charleston, 8 ships and 7 brigs; Savannah, 9 ships, 12 brigs, and 2 schooners; New Orleans, 17 ships; Mobile, 13 do.; Glasgow, 3 ships; Apalachicola, 6 do.; Darien, 4 do.; Wilmington, 11 schooners; Washington, Georgetown, Norfolk, Petersburg, Richmond, Boston, Philadelphia, Baltimore, &c. &c., in all 101 schooners—making a total of 111 ships, 22 brigs, and 116 schooners. The ships carry from 18 to 20 men each, the brigs 8, the schooners 6, making about 3,000 men in this single department, the packet lines

In Boston, Philadelphia, Baltimore, Charleston, and New Orleans, there may be fairly estimated about 200 vessels more, arranged in regular lines, containing about 2,000 men, and making in all 400 vessels where Libraries might be at once received and safely disposed of. Probably twenty-five or thirty dollars would supply a Library for each of these vessels, (say \$12,000.)

"This, however, is but a small part of our maritime population. The number of our transient vessels is great, more than fourfold the number of the regular lines, take the country through; and in many of them, especially those which are engaged in the foreign trade, Libraries would be equally useful.

"It is to be considered also, that the 46 large ships in the regular lines to Liverpool, London, and Havre, and many transient vessels to those places, carry vast

numbers of *passengers*, whose spiritual welfare might be greatly promoted by having a supply of suitable books on board the ship to which they could have free access. Added to these are the steamboats, of which no less than 40, and many of them of a large size, are constantly in operation from New York, carrying a multitude of passengers in every direction. And when to all the rest we add the great mass of population through the canal boats, tow boats, flat boats, as well as sail-vessels and steamboats on the rivers, lakes, and canals in the western and southern country, the opening for doing good to the souls of men is most encouraging."

The letter above referred to from Rev. Stephen Peet, Secretary of the Sailors' and Boatmen's Friend Society, contains the following statements.

The following list is not founded on conjectures or estimates, but is entirely correct, excepting the amount of shipping on Lake Ontario—respecting which I am not positive:

*Number of Vessels, Steamboats, and Canal-boats on the inland waters of the United States.*

Canal-boats on the New York canals,	2,200	(1,000)
Lake Ontario—150 vessels, 10 steamboats,	160	(130)
Lake Erie—200 vessels, 40 steamboats,	240	(900)
Ohio canal-boats,	100	(80)
Ohio and Mississippi rivers steamboats,	300	(300)
Pennsylvania canals,	-	(100)
Total,	3,000	(1,700)

Of the numbers embraced in the first column above, Rev. Mr. P. supposes Libraries will be actually needed for only the numbers in the second column, amounting to 1,700; and from these, for various reasons, he makes a further deduction of 500.

"I therefore," he says, "put the number of full Libraries needed at 1,200, which will cost, as I calculate from your list of prices, about \$20,000, or \$16 66 each.

"The opening of navigation in the spring will be the time for an actual move on the subject. We should have all things ready; cases made, men employed to do the work, and have the books sent to different stations in proportion to the wants, &c., that they may be put afloat immediately at the opening season. We have an efficient agent now on the Ohio river, and can call more into the service when needed. Our chaplains at Utica, Oswego, Buffalo, and Cleveland, will see to the business in their vicinity."

#### THE MISSIONARY CAUSE.

A voice from the savage, a voice from the slave,  
Comes afar o'er the mount and the dark rolling wave!  
'Tis heard in the zephyr perfumed by the myrrh,  
And heard in the winds from the forests of fir.

And hark! from the islands that spot the blue sea  
Is heard a wild cry as they bend low the knee!  
They are groping their way 'mid the gloom of the night,  
While the dim star of Nature yields only its light.

For Ignorance spreads her broad wings o'er the wave,  
And her flag, like a pall, has curtained the grave;  
Superstition, in chains, is weaving her wreath,  
And leading them down to the caverns of death!

Too long we have slumbered, too long we have slept,  
While the children of nature in bondage have wept;  
Their groans and their cries, their tears and their prayer,  
Have unheeded passed by on the wings of the air.

And shall we yet slumber or linger at home?  
Or fear o'er the dark rolling ocean to roam?  
To range the wild woods where the council fires curl,  
And there the broad banner of Jesus unfurl?

Come, arouse! arouse! while the sun is yet high,  
For the evening of death and oblivion is nigh!  
Like the light of the morn let us fly to their aid,  
And the powers of darkness and death shall be stayed.  
*Advocate and Journal.*

#### A FIELD FOR MISSIONS.

In the middle parts of the peninsula of Asia Minor, there rises an elevated terrace, about 60 leagues in breadth, bounded on the north by the mountain ridge of Olympus, on the south by the corresponding ridge of the Taurus, and on the west by another connecting Taurus with Olympus. This terrace, though by no means as lofty as the mountains which surround it, is elevated, and huge range of mountains are piled upon it, with extensive intervening plains.

Upon this great upland, in ancient times, were Phrygia, Cappadocia, Galatia, and Lycaonia, countries the names of which are rendered familiar to us by the New Testament. And there, also, were the cities of Iconium, Derbe, Lystra, and the Antioch of Pisidia.

From the ridges which support this high central region, the land descends irregularly, broken by mountains, towards the Mediterranean, the Ægean and the Black Seas. Around, upon this extensive slope, were the countries of Cilicia, Pamphylia, Lycia, and Caria, on the south; Lydia, Mysia, and Troas, on the west; and Bithynia, Paphlagonia, and Pontus, on the north; with nearly twenty cities mentioned in the sacred records of the Christian church.

Broosa is not named in the word of God, but is perhaps the most flourishing city in the dominions of the Grand Sultan. Situated at Bithynia, at the western base of Olympus, and of course at one of the angles of the terrace already described, it is eighteen miles from the Sea of Marmora, somewhat over a hundred miles from Constantinople by way of the ancient cities of Nicomedia, and Nice, and about one hundred and sixty miles from Smyrna. This city was the capital of the Turkish empire for 130 years previous to the taking of Constantinople. Surveying it from the sides of Olympus, with its mass of dwelling-houses, caravansaries, mosques, palaces, gardens, and fields of mulberry, and the rich plain beyond, all abundantly watered by the streams which issue from the neighboring ravines, Mr. Goodell was struck with the splendor of the scene, and pronounced it inferior to none, perhaps, in the Turkish empire, save only the imperial city.

Indeed the provinces of Asia Minor, for natural attractions, are to be numbered with the most favored portions of the earth. At present, notwithstanding the oppressive and even desolating influence of the government and of the dominant religion, they are estimated to contain upwards of 4,000,000 of people, and anciently the population must have been much greater. Asia Minor, when traversed by the apostle Paul, is said to have contained no less than 500 rich and populous cities, connected together by public highways substantially built and paved.

In surveying the present condition of Asia Minor, there is nothing so remarkable as that of the Seven Churches which formed a glorious constellation in the primitive ages of the church. They are thus described by their latest and most able historian.

"To Ephesus," he says, "shorn of her religious ardor, and fallen from her first love, the extinction of the light and influence of Christianity was foretold; and the total subversion of both church and city followed as the punishment of her impenitence. There is now no

trace of the faith that was once preached—the candlestick has been removed from the station where it was planted by apostles—the traveler looks down from the heights of Prion, Corissus, and Pactyas, upon a scene of solitude and desolation—all is silence, except when occasionally interrupted by the sea bird's cry, the barking of the Turcoman's dog, or the impressive tones of the muezzin from the ruined towers of Aisaluk—and the remains of the temples, churches, and palaces of Ephesus, are now buried beneath the accumulated sands of Cayster. The Sardians and Laodiceans were found degenerate and lukewarm; and to a similar doom of perversion they were to be subject. There are no Christians in either. A few mud huts in Sart represent the ancient splendor of Cressus; and the nodding ruins of its acropolis, with the colossal tumuli of the Lydian kings, impressively teach the littleness of man, and the vanity of human glory. But in Laodicea the scene is far more cheerless and dreary. No human being resides among its ruins; the abandonment threatened has indeed overtaken it; and neither Christ nor Mahommed has either temple or follower upon its site.

The fate of Pergamos and Thyatira has not been so severe; but the foretold apostacies here triumphed over evangelical truth, and they now groan beneath Turkish cruelty and despotism. But the fortunes of Smyrna and Philadelphia have most remarkably corresponded with the disclosures of the apocalypse. In every age that has revolved, they have experienced an 'hour of temptation'; the heathen priest, the Roman emperor, and the Turkish bandit, successively inflicted the tribulations announced; while, notwithstanding the devastations of war, earthquakes, and persecutions, according to the original promise, the faith has survived in both cities the injuries it has suffered."

Little more of the christian church exists at Smyrna and Philadelphia, than the form and name. The light is extinguished; only the candlestick remains. But the light which shone upon the Waldenses, when the rest of the world was shrouded in gloom, was brought from the golden candlesticks of lesser Asia. In after ages when the seven Churches were suffering the righteous judgments of God, this light shone brightly upon the waters of the Rhone, and into the deep neighboring valleys of Savoy.

In Asia Minor we have obtained footing only in three or four places on the borders of the country. We have not yet ascended the great central upland. But our plans are laid with a view to the republication of the gospel around the whole circumference of the shore, and throughout the whole mountainous interior.

Believing that the excellency of the power, by which the inhabitants of the Ottoman empire shall be made to embrace the gospel in love, is all of God, our object is simply to prepare the way of the Lord Jesus, as he has commanded us, by the publication of his gospel generally throughout the empire. This is all we can do. The conversion of the people to the reception of the truth in love, is the prerogative and work of the Holy Spirit. Our only responsibility is for the instrumentality, the second causes. The power, the efficiency, the grand results, the glory will all redound to the only Lord and Saviour. In a word, the publication of the gospel is our whole duty. The gospel, however, will not be published in the full, benevolent extent of the Saviour's meaning, nor will our object be accomplished, nor our work performed, until the minds of the people have been roused to intelligent reflection upon the nature of the gospel, and until the gospel is, in some measure, understood by them.

The means on which we will place our chief reliance, will be the *praching of the gospel*. But, how shall we secure a sufficient number of preachers for so large a field? Shall they all be sent from our own country? That is possible in theory; and repeatedly and elo-

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quently have the churches of Christendom been urged to supply the unevangelized world fully with preachers from their own body. The calculations which show the possibility of this, both as to men and the pecuniary means of sending them forth and supporting them, have never been refuted. It is possible; but experience has shown how unwise it is to wait for or expect any such thing as a full supply of the unevangelized world with preachers from Christian nations. Reflection, too, has awakened doubt whether such a thing is desirable; and surely it is unnecessary. With the ordinary blessings of the Holy Spirit, and much more with those extraordinary blessings we are encouraged to expect in these latter days, we can, by means of able missionaries, raise up native preachers on the soil, more easily, and at far less expense, than they can be reared at home; and then they better serve the ordinary purposes of the ministry among their own people than foreigners can, however superior to them in attainments. Thus the apostles did. They did not send Jews from Palestine to take the oversight of the native churches they had planted in Asia Minor, Macedonia, and Greece, but ordained elders in every place from among the native converts themselves. The schools of Asia Minor and Greece furnished them with an abundance of well educated converts, who needed only some instruction in theology to become pastors and ministers of the word. Schools, such as those in which the first native preachers were probably educated, do not now exist in those countries, and therefore we must form them ourselves. This we propose to do, and our plan is to form them with reference to a thorough education in the sciences and literature, as well as in theology.

In these institutions, placed under the care of able and pious missionaries from our own country, we hope, with the blessing of God, to rear the great body of our preachers;—men to whom the language of the country shall be vernacular; to whom the manners, customs, prejudices and peculiarities of the people have been familiar from their infancy. From these seminaries, too, will proceed the great body of our school masters, catechists, and Bible and Tract distributors, and the whole subordinate agency in our great system of means.

The existing schools of Asia Minor, are the mere relics, the wrecks, of better times. The school books, for the most part, are in unknown tongues, the ancient languages of the several people. The methods of instruction are centuries behind those practised in our own country. Of schools for females, they have none.

Here, then, is a noble field for Christian enterprise, that may be cultivated without any neglect of the preaching of the gospel. The plan contemplated by the Committee is, to have a model school connected with each station, to be placed under the instruction of a well educated school master sent from the United States; and that he take the oversight of a constellation of native schools which shall be gathered and made to shine around his model school. No limits are prescribed to the number of schools, except the possibility of extending over them an efficient christian superintendence. The Board as an education society, is designed to operate in every department, from the infant school and that for elementary instruction, to the college and the prophets' seminary; and there is no reason why it should not bless every town and hamlet, from Jerusalem round about to the plains of Troy, with christian schools, and furnish these schools with the best school books, and see that they are taught according to the most approved method.

At Smyrna there is a press for printing in Greek, Armenian, Turkish, Hebrew, and Hebrew-Spanish, and the establishment is soon to have the means of manufacturing every species of type. To the use of these mighty engines no limitation is prescribed, except the possibility of finding readers for the books; and read-

ers will be constantly multiplied by the progress of education. Moreover, the press is the very soul and life of education. The greater part of the books now used in the schools of Greece, came from mission presses, and were prepared under the direction of missionaries. The same is true at Smyrna and Constantinople. And ere long it will be true of a great part of Asia. The old and useless, if not pernicious school books, will pass away, and barbarous methods of teaching will go with them, and there will be a revolution in the schools, in education, and in mind. The Bible too is becoming known. The copies in circulation are multiplying. Thousands of New Testaments have every year, for years past, been sent forth among the people. And what shall prevent the printing and distribution of the holy oracles from proceeding on a larger and larger scale? This holy book is getting into schools, as a school-book, as it was in New England in the golden age of our history. The invention of Tracts, too, has been applied to the Asiatic mind, and to the natural indolence of that mind their brevity is admirably adapted.

*Missionary Herald.*

### PERSECUTION IN MADAGASCAR.

The aspect of the mission in Madagascar, lately so bright with promise, has undergone a melancholy reverse. The latest intelligence that has reached us is peculiarly afflictive and distressing; and it is our painful duty to announce to the friends of missions that the visible progress of the truth is, for the present, to all human appearance, and so far as the power of man can prevail, entirely interrupted in Madagascar.

By accounts forwarded in March last, we learn that the Queen and the Government had received reports from different parts of the country of the decline of all respect for the objects of religious veneration and the established usages of superstition, long regarded as sacred; the neglect of sacred places, and the freedom with which the people dared to speak of the light esteem in which they held charms, amulets and other symbols of superstitious power; together with the multitudes that were seeking after the true God, and the extent to which meetings for prayer prevailed. These reports together with some discovery of the effect of the principles of Christianity on the minds of the people, that they were regarded by those who embraced them as supreme, and raised their professors above the fear of death, when life could not be preserved without dishonor to God, excited the alarm and the anger of the Queen. All amusements, music, dancing, &c., ceased at the court yard for nearly a fortnight, as if some fearful calamity had befallen the nation; and after the first paroxysms of anger had subsided, and the suspense and silence that followed, had passed, means of a most decisive character were taken to stay the progress of change. The Queen issued her solemn edict against Christianity, forbidding, under the most fearful penalties, all measures for its promotion, and proclaimed her determination to revive to the utmost the ancient customs and established superstitions of the country.

On the 1st of March a public Kabary, or national assembly, at which the Sovereign proclaimed formally, with all the means of intimidation that the Government can command, her determination to suppress Christianity. The whole population, from an immense distance around the capital, male and fe-

male, old and young, civil and military, was collected on the occasion. The day was ushered in by the tremendous firing of cannon—not to excite feelings of joy, but to strike terror into the hearts of the people. The message was announced and enforced by the judges and chief military officers. The Queen sent to express her indignation that any of her people had dared to depart from ancient and established usages—to despise the idols—to neglect divinations—to pray in new and unheard of names, (Jekovah and Jesus) to observe the Sabbath—imitate the customs of Europeans in those things—using forms of expression about faith, obedience, &c.—assembling for prayer meetings in private houses—changing the mode of swearing—and allowing their slaves to learn to read. Every thing of the kind was then most solemnly, authoritatively forbidden. One month was given to the people to come forward and accuse themselves of whatever they had done in connection with all these things, particularly all who had been baptized—all who attended evening prayer meetings—all who had voluntarily learned to read, or attended public worship. The only thing allowed was, teaching the children in the schools numeration on the slate. The name of Jesus must not be invoked. The very recollection of the instructions given by the Missionaries is forbidden;—all this under pain of death to the offender, confiscation of property, and slavery to the wife and children. The missionaries as foreigners are allowed to practice their own forms of worship.

Under trials so unexpected and severe, it is cheering to believe that many of the native Christians exhibited the utmost firmness of principle; and, though strongly urged by admonitions and threats to renounce belief in the true God, and worship the idols, sun, moon, &c., they stood firm, and unhesitatingly declared that their minds were made up; they would pray to none but God, and they would suffer death rather than render to idols the homage due to Him.

*London Missionary Chronicle.*

#### MISSIONS IN GREENLAND.

The following, from the United Brethren's Intelligencer, was communicated by one of their missionaries, at Litchenan, Jan. 1835. It shows the soil which these self-denying servants of Christ, have been cultivating, and what, by the blessing of God, have been the fruits of their labors.

The Greenland nation appears, in regard to their susceptibility of what is spiritually good, and their inward growth, to bear a considerable resemblance to the animal and vegetable productions of their own bleak and barren land. In the same manner as we find that the plants of this country require a much longer time to attain even to a moderate degree of vigor and perfection, than is the case with those of a more temperate clime, we are continually admonished not to feel disappointed if we trace a similar slow advance in moral and intellectual improvement, on the part of its rude inhabitants.

When, on the one hand, we consider what pains and expense have been bestowed upon the instruction of the Greenlanders during the past one hundred years, and how graciously the Lord has blessed and protected his work, both from

within and from without, we might be tempted to feel dissatisfied that the progress already made is not more considerable; but when, on the other hand, we call to mind what a frozen, stormy soil our predecessors had, and we still have to cultivate, and how often and earnestly a scriptural truth may be brought before a stupid and listless Greenlander without his comprehending it, until at length the Spirit of God opens his heart and mind; likewise that the climate, the ice, the wind, and the sea, and in latter years the difficulty of providing with adequate instruction the great number of our people who live scattered in the out-places, present extraordinary and almost insuperable obstacles to our work; when all these circumstances are taken into account, it is impossible to refrain from feelings of grateful astonishment at the effects produced by the preaching of the cross. We can declare with truth, that the Lord has brought into fulfillment, in this once benighted land, the prophetic declaration which he gave by the mouth of his servant Isaiah, and that hundreds of souls are now rejoicing in the light which has been shed around them, and which is derived from himself, the Sun of righteousness. Nor can we omit to remark, how wonderfully our gracious Master, through the instrumentality of the sixty-eight brethren and forty-two sisters whom he has deigned to employ in the service of the mission during the past one hundred years, have verified the word which the late Count Zinzendorf, full of faith and hope, inscribed in the pocket book of the first missionaries on the 19th of January, 1733, the day on which they quitted Herrnhut for Greenland.—The Lord of Hosts mustereth the hosts of the battle. Isaiah xlii. 4.

**Summary.**—Since the year 1774, when the settlement at Litchenan was established, there have been baptized, up to the end of 1832, 808 adults and 821 children; 15 baptized in other places, have come to live here; 1,649 persons in all. Of these 915 have departed this life; 73 removed to other places; total, 988. There are now living at Litchenan, 661 baptized; 10 unbaptized; total, 671. At Fredericksthal, 327 baptized; 81 unbaptized persons; total 408. At New-Herrnhut, 36; at Lichtenfels, 371—total at the four settlements, 1,818. The Royal mission in the colonies count 2,000 in the North, and 2,000 in South Greenland, who are under Christian instruction; and as the number of the whole nation is estimated at 6,000, the small remainder are heathen.

**ANOTHER REVIVAL IN CEYLON.**—At the Concert on Monday evening, it was stated that an interesting revival was in progress at a new station in Ceylon, under the care of Dr. Seudder. In March last, 51 were admitted to the churches as the fruits of the previous revival.—*N. E. Spec.*

The Free Church in Boston, have invited Rev. N. Bouton, of Concord, N. H. to become their Pastor.

The Congregational Church and Society in Meriden have invited Rev. Mr. Granger, of Wilmington, Del., to become their Pastor.

#### MARRIED.

In St. Paul's Church, Troy, on the 28th ult. by the Rev. Dr. Butler, Mr. J. F. Scribner, merchant of Buffalo, to Miss Mary Sheldon, of Troy.

#### DIED.

At Durham, Jan. 29th Lieut. Abraham Scrantom, aged 86. At the time of his death he was the oldest inhabitant in Durham. He was a soldier in the revolution; has enjoyed the confidence and esteem of the community, and his friends have the consolation of believing that he died the death of the righteous.

At Pittsfield, Mass. suddenly, Jan 22, Thomas Allen, aged 7 months, only child of Rev. H. N. Brinsmade.

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